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Directness of vision only

There are two realms of the mind; the realm of direct vision and that of extension of the vision. The former is safe and the latter is dangerous. For instance, if something touches you in the darkness you know only hardness. If you are touched with somebody's hand you know immediately that hardness or softness has touched you. You don't know that it is a hand, a man's hand or a woman's hand and so on. As soon as you are touched with something or somebody you are aware of the sense of softness or hardness, which is the sensory input, that one focuses on. This first predefined state of knowledge is called Direct Sensory Knowledge or Direct Vision or first-hand knowledge as furnished by direct vision of one's own experience. There is no association, no speculation and no resulting consequences. Knowing that a stick or a hand of man or woman had touched you is wrong. It is in the realm of extension, and knowing hardness or softness is real and in the realm of direct vision.

First, we must study the nature of realm of extension. If anyone whose mind is not harmonized and controlled through methodical meditative training should take a close look at this own everyday thoughts and activities, he will meet with a rather disconcerting sight. Apart from the few main channels of his purposeful thoughts and activities, he will be faced everywhere with a tangled mass of perceptions, thoughts, feelings, and casual bodily movements showing a disorderliness and confusion which he would certainly not tolerate in his living-room. Yet this is the state of affairs that we take for granted within a considerable portion of our waking life and our normal mental activity. Let us now look at the details of that rather untidy picture.

Initially, we meet a vast number of casual sense-impressions such as sights and sounds, passing constantly through our mind. Most of them remain vague and fragmentary; some are even based on faulty perceptions and misjudgments. Carrying these inherent weaknesses, they often form the untested basis for judgments and decisions on a higher level of consciousness. True, all these casual sense impressions

need to be objects of focused attention. A stone on the road that happens to meet our glance will have a claim on our attention only if it obstructs our progress or is of interest to us for some reason. Yet if we neglect these casual impressions too often, we may stumble over many stones lying in our road and may also overlook many gems.

Besides the casual sense impressions, there are those more significant and definite perceptions, thoughts, feelings and volitions which have a closer connection with our purposeful life. Here too, we find that a very high proportion of them are in a state of utter confusion. Hundreds of cross-currents flash through the mind, and everywhere there are "bits and ends" of unfinished thoughts, stifled emotions and passing moods. Many meet a premature death. Owing to their innately feeble nature, our lack of concentration or suppression by new and stronger impressions, they do not persist and develop. If we observe our mind, we shall notice how easily diverted our thoughts are, how often they behave like undisciplined disputants constantly interrupting each other and refusing to listen to the other side's arguments. Again, many lines of thought remain rudimentary or are left untranslated into will and action, because courage is lacking to accept their practical, moral or intellectual consequences. If we continue to examine more closely our average perceptions, thoughts or judgments, we shall have to admit that many of them are unreliable. They are just the products of habit, led by prejudices of intellect or emotion, by our pet preferences or aversions, by laziness or selfishness, by faulty or superficial observations.

Such a look into **long-neglected quarters** of the mind will come as a wholesome shock to the observer. It will **convince him** of the urgent need for methodical mental culture extending **below the thin surface layer** of the mind to those vast twilight regions of consciousness we have just visited. The observer will then become aware that the relatively small **sector of the mind that stands** in the intense light of purposeful will and thought is not a **reliable standard of the inner strength** and lucidity of consciousness in its totality. He will also see that the quality of individual consciousness cannot be judge by a few optimal results of mental activity achieved in brief, intermittent periods. The decisive factor in determining the quality of consciousness is self-understanding and self-control:

whether that dim awareness characteristic of our everyday mind and the uncontrolled portion of everyday activity tends to increase or decrease.

It is the daily little negligence in thoughts, words and deeds going on for many years of our life (and as Buddha teaches, for many existences), that is chiefly responsible for the untidiness and confusion we find in our minds. This negligence creates the trouble and allows it to continue. Thus, the commentary to suttanipata (v.334, p.72) has said: "Negligence produces a lot of dirt. As in a house, so in the mind, only a very little dirt collects in a day or two, but if it goes on for many years, it will grow into a vast heap of refuse."

The dark, untidy corners of the mind are the hideouts of our most dangerous enemies. From there they attack us unaware, and much too often succeed in defeating us. Those twilight regions peopled by frustrated desires and suppressed resentments, by vacillations, whims and many other shadowy figures, form a background, the realm of extension from which up surging passions—greed and lust, hatred and anger—arise and derive powerful support. Besides, the obscure and obscuring nature of that twilight region is created by the very element and mother-soil of the third and strongest of the three roots of evil (*asusala mula*), ignorance or delusion (*moha*, *vipallāsa*).

Generally, we are more concerned with handling and using things than with knowing them in their true nature. Thus we usually grasp in haste the very first few signals conveyed to us by a perception. Then, through deeply ingrained habit, those signals evoke a standard response by way of judgments such as good-bad, pleasant-unpleasant, useful-harmful, right-wrong. These judgments, by which we define the objects in relation to ourselves, lead to corresponding reactions by word or deed. Only rarely does attention dwell upon a common or familiar object for any longer time is needed to receive the first few signals. So, for the most part, we perceive things in a fragmentary manner and hence misconceive them. Further, only the very first phase of the object's life-span, or a little more, comes into the focus of our attention. One may not even be consciously aware that the object is a process with an extension time—a

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beginning and an end; that it has many aspects and relations beyond those casually received in a limited situation; that, in brief, it has a kind of evanescent individuality of its own. A world perceived in this superficial way will consist of shapeless little lumps of experiences marked by a few subjectively selected signs and symbols. The symbols chosen are determined mainly by the individual's self-interest; sometimes they are even misapplied. The shadow-like world that results not only include the outer environment and other persons, but also a good part of one's own bodily and mental processes. These too become subjected to the same superficial manner of conceptualization. The Buddha points out four basis misconceptions the results from distorted perceptions and unmethodical attention: *taking the impure for pure, the impermanent for lasting, the painful and pain-bringing for pleasant, and the impersonal for a self or something belonging to the self*. When the seal of self-reference is thus stamped again and again upon the world of everyday experience, the basic misconception, "This belongs to me" (*attaniya*) will steadily put forth roots into all the bodily and mental factors of our being. Like the hair-roots of a plant, these will be fine, but firm and widespread—to such an extent, in fact, that the notion of "I" and "mine" will hardly be shaken by mere intellectual convictions about the non-existence of self (*anattā*). 80 32 22

These consequences issue from that fundamental perceptual situation: our rush into hasty or habitual reactions after receiving the first few signals from our perceptions. But if we muster the restraining **forces of mindfulness** and pause for bare attention, the material and mental processes **that forms the object of the mind** at the given moment will reveal themselves to us **more fully and more truly**. We note all the phenomenon arising at the six sense doors as **they really are and become** aware of distinction between physical phenomena and mental phenomena. This distinction is called 'the full understanding of the known' (*ñātaparīññā*) by **directly knowing** the phenomena (*abhiñānam*). It is the most effective way, since it entails **attentiveness** to everything that is to be known leaving no room for mind wondering, **no room for stray thought** and daydreams.

No longer dragged at once into the whirlpool of self-reference, allowed to unfold themselves before the watchful eye of mindfulness, they will disclose the diversity of

their aspects and wide net of their correlations interconnections. The connection with self-interest, so narrow and often falsifying, will recede into the background, dwarfed by the wider view now gained. The processes observed display in their serial occurrence and in their component parts a constant birth and death, a rise and a fall. Thereby the facts of change and impermanence impress themselves on the mind with growing intensity. The fully understanding importance is called 'the full understanding by scrutinization (tiranapariññā).

The same discernment of rise and fall dissolves the false conceptions of unity (ghana) created under the influence of egocentric attitude. Self-reference uncritically overrides diversity; it lumps things together under the perceptions of *being* a self or *belonging to a self*. But bare attention reveals these sham unities as impersonal and conditioned phenomena. Facing thus again and again the evanescent, dependent and impersonal nature of life-processes with and without, we will discover their monotony and unsatisfactory nature: in other words, the truth of dukkha, impermanence. Thus, by the simple device of slowing down, pausing and keeping still for bare attention, the characteristic of impermanence will open itself to penetrative insight (*vipassanā*).

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Attempts at eliminating the mind's main defilements must fail as long as the close and complex issue of those half-articulate thoughts and emotions from the basic texture of mind into which just a few golden strands of noble and lucid thought are woven. But how are we to deal with that unwieldy, tangled mass? Usually we try to ignore it and to rely on the counteracting energies of our surface mind. But the only remedy is to face it—with mindfulness. Nothing more difficult is needed than to acquire the habit of directing bare attention to these rudimentary thoughts as often as possible. The working principle here is the simple fact that two thoughts cannot coexist at the same time: if the clear light of mindfulness is present, there is no room for mental twilight. When sustained mindfulness has secured a firm foothold, it will be a matter of comparatively secondary importance how the mind will then deal with those rudimentary thoughts, moods and emotions. One may just dismiss them and replace them by purposeful thoughts; or one may allow and even compel them to complete what they have to say. In the latter case

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they will often reveal how poor and weak they actually are, and it will then not be difficult to dispose of them once they are forced into the open. This procedure of bare attention is very simple and effective; the difficulty is only the persistence in applying it. Hunting sensual pleasure surely makes ourselves harm. Sensuous desire is desire for pleasant colours of visible objects, delightful sound, sweet smell, delicious food and so forth. These pleasant sensual objects are like a piece of meat carried off by a kite that becomes a target of fierce attack by other birds until it drops the meat. Only then does it escape harassment by other birds. Likewise, the objects of sensual pleasure allures all living beings and hence its owner is the target of attack by other people who wish to rob him of it. Indeed love of sensual pleasure is the mainspring of conflicts between one individual and another and all over the world it is the chief cause of class, racial, ethnic and international conflicts. Hence it is loathed and renounced by all wise men. This dangerous place, realm of extension, beyond Direct Sensory Knowledge, is Māra's liar.

There are visible objects or sounds cognizable by eye and ear that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If one seeks delight in them, welcomes them, and remains holding on to them, he is called one who has entered Māra's liar, who has come under Māra's control; Māra's snare has been fastened to him so that he is bound by the bondage of Māra and Māra can do with him as he wishes. If he does not seek delight in him, Māra cannot do with him as he wishes.

The Buddha further says to Hemavata as follows:

"In sex has the world arisen; In sex it forms intimacy;
By clinging to sex the world; Is harassed in regard to sex."

When organs contact with objects, Direct Sensory Knowledge arises. There is no problem at that point. When wrong view, as 'I' and 'Mine' comes up by means of ignorance, the harassment arises.

To be free from Māra's liar, mind should not be slave of sense objects but it should be master of them. It should not be overwhelmed by them but it should overwhelm them. Having seen a visible object with the eye, (having heard a sound...having cognized a mental phenomena with the mind), someone is intent upon a pleasing object and repelled by a displeasing object. He is intent upon (adhimuccati) by way of greed, repelled by it (byāpajati) by way of ill will or aversion. He dwells without having set up mindfulness of the object. It is that he is in the realm of extension and has entered Māra's liar.

After hearing or seeing something the mind door process arises. Stop at that point. If one does not allow to go through the process further, one will not get into trouble. To be so, just note "seeing", "seeing", "hearing", "hearing". It means not to go beyond Direct Sensory Knowledge, as the Buddha taught Bāhiyadāruciriya "Note just seeing if you see something", "note just thinking if you see thinking".

Knowledge beyond Direct Sensory Knowledge is called Common or Secondary Knowledge. If one touches one's hair one feels just hardness or softness. Since the Common Knowledge has already known it as the hair one assumes that he immediately knows the hair, i.e., the atthapaññatti, concept-as-meaning.

In fact Direct Sensory Knowledge is called Common or Sensory Knowledge. But Common Knowledge through **Direct Sensory Knowledge** works so fast that it is assumed that Common Knowledge comes first. A little child who is learning everything but has not learnt abusive languages yet, is not getting because of the abusive sound. For the child it is hard to go through Common Knowledge from Direct Sensory Knowledge. Having learnt this step, one, at once, can get to Common Knowledge immediately. It becomes habitual through the whole life process. Then it is difficult to stop at Direct Sensory Knowledge because of the habit. Efforts to stop this is called the Practice of Meditation.

If he set up mindfulness as a guard at the sense doors, he is not intent upon pleasant object and repelled by displeasing object. When he dwells thus, he overwhelms objects, objects do not overwhelm him. He is free from Māra's liar, trouble-free.

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"This is called, friends, one who overwhelms objects, who overwhelms sounds, who overwhelms odors, who overwhelms tastes, who overwhelms tactile objects, who overwhelms mental phenomena—one who overwhelms and who is not overwhelmed. He has overwhelmed those evil unwholesome states that defile, that lead to renewed existence, that bring trouble, that result in suffering, and that lead to future birth, aging, and death".

SII, 392

In order to overwhelm these evil states we must focus on every phenomena arising from the six sense doors. At the beginning we treat the sense-data as raw material and make a mental note by name "walking", "sitting", "lying", bending", etc. Then as concentration develops, we become aware of all psycho-physical phenomena that occur to us. Through constant observation os dissolution of all phenomena, we finally become aware of universal impermanence, we find nothing that is worthwhile and pleasant, nothing that gives ground for ego-belief.

Our way of seeing or understanding or interpreting the world around us is not always the same. Our perception of world is constantly changing.

Please, move your hand. We can see you moving or the hand which is moving. On the moving hand, moving is separated from hand because they are two different things. When things are combined they need to be separated. When things are analyzed and examined, there is nothing which can be taken as I or Self, or any unchanging abiding substance. This is the analytical method. There are a variety of things in the world around as such as man, woman, hand, leg, etc. But they are all equal and have the same phenomena. This method is synthetical method.

If, for further example, while practicing mindfulness, one feels itchy, he is barely aware of being itchy. He does not think of the hand, the leg, or any other part of the body that is itchy, nor does idea of Self as the subject of itchiness, "I feel itchy" occur to him. Actually, there arises only the continuous sensation of itchiness. The sensation does not remain permanent but passes away as he notes it. The watching consciousness promptly notes every psycho-physical phenomenon, leaving no room for illusion of hand, leg and so on, no room for the realm of extension. This is also analytical method.

Using these two methods we can be in the realm of Direct Sensory Knowledge. This Direct Knowledge is our own safe area, given by Buddha, our father, where there is no more danger and no more trouble, called in Pali, 'sake petti visaye', the paternal domain. The other place which is the common knowledge area is very dangerous, very troublesome called, 'māra visaya' or 'māra pāsa', i.e., area of passion, mental defilements. The most basic defilements are the trio of greed, aversion and delusion. Greed (lobha) is the self-center desire: the desire for pleasure and possession, the drive for survival, the urge to bolster the sense of ego with power, status and prestige. Aversion (dosa) signifies the response of negation, showing up as rejection, irritation, condemnation, hatred, enmity, anger, and violence. Delusion (moha) means mental darkness: the thick coat of insensitivity which blocks out clear understanding.

The trio of mental defilements had their opposites: non-greed, non-hatred, non-delusion. These are the three **roots of good**: of all acts of unselfishness, liberality and renunciation; of all expressions of **loving-kindness** and compassion; of all achievements in knowledge and understanding.

These six mental states are the roots from which everything harmful and beneficial sprouts. They are the roots of the Tree of Life with its sweet and bitter fruits.

By introspection and observation, we can understand that the wholesome roots are undesirable mental states, productive of suffering for ourselves and others; and since it is our common nature to avoid suffering and to desire happiness, we can understand that it

serves our own long-range interest as well as the good of others to restrain action born of these roots and to act in ways motivated by their wholesome opposites (non-greed, non-hatred and non-delusion). A brief survey of evil roots will make this clear.

Greed is a state of lack, need and want. It is always seeking fulfillment and lasting satisfaction, but its drive is inherently insatiable, and thus as long as it endures it maintains the sense of lack.

Hatred, in all its degrees, is also a state of dissatisfaction. Through objectively it arises in response to undesired people or circumstances, its true origins are subjective and internal, chiefly frustrated desire and wounded pride. Buddhist psychology extends the range of hatred beyond simple anger and enmity to include a variety of negative emotions—such as disappointment, dejection, anxiety and despair—representing misguided reactions to the impermanence, insecurity and imperfection inherent in all conditioned existence.

Delusion, taking the form of ignorance, is a state of confusion, bewilderment and helplessness. In its aspect of false views, delusion results in dogmatism; it takes on a fanatical, even obsessive character, and makes the mind rigid and encapsulated.

All three unwholesome roots lead to inner disharmony and social conflict.

The nature of the wholesome roots

Non-greed is opposed to the taint of avarice; non-hatred to the taint of immorality; non-delusion to an undeveloped state of welcome qualities.

Non-greed is a condition of giving (*dāna*); non-hatred is a condition of virtue (*sila*); non-delusion is a condition of mental development (or meditation; *bhāvanā*).

Through non-greed one does not overrate (an attractive object), as the lustful person does. Through non-hatred one does not underrate or deprecate (unattractive or disagreeable object), as the hater does. Through non-delusion one has an undistorted view of things, while one who is deluded conceives things in a distorted way (vipallāsa).

With non-greed one will admit an existing fault (in an attractive object) and will behave accordingly, while a greedy or lustful person will hide that fault. With non-hatred one will admit an existing virtue (in a disagreeable or hostile object) and will behave accordingly, while the hater will disparage that virtue. With non delusion one will admit facts as they are and behave accordingly, while a deluded person holds the true for false (the factual for non-factual) and the false for true (the non-factual for factual).

With non-greed one does not have the suffering through separation from the beloved; but the greedy and lustful person identifies himself with the beloved and hence cannot bear separation from him. With non-hatred one does not have the suffering through association with the unbeloved; but the hater identifies himself with (his aversion against) the unbeloved and cannot bear association with him. With non-delusion one does not have the suffering through not obtaining what one wishes, because an undeluded person will be able to reflect in this way: "How can it be possible that what is subject to decay should not enter into decay?"

With non-greed one does **not** encounter the suffering of birth, because non-greed is the opposite of craving, and **craving is** at the root of the suffering of birth. With non-hatred the suffering of ageing is **not felt** (strongly, or prematurely); because it is one harboring strong hate who ages quickly. With non-delusion there is no suffering in dying; because it is dying with a confused or deluded mind that is suffering, but this does not happen to one who is undeluded.

Non-greed makes for a happy life among lay people (who often quarrel about property). Non-delusion makes for a happy life among ascetics and monks (who often quarrel about opinions). Non-hatred makes for happy living with all.

Among these three, non-greed prevents approach in lust, non-hatred prevents alienation through hate, non-delusion prevents the loss of equipoise (or impartiality) due to delusion.

Furthermore, to these three roots, in the order given, correspond the following sets of three perceptions: the perception of renunciation, of good will, and of non-violence; and also the perception of bodily foulness, and boundless love and compassion, and of the elements.

Through non-greed the extreme of sense-indulgence is avoided; through non-hatred the extreme of self mortification; through non-delusion a middle course is practiced.

Non-greed breaks the bodily bondage of covetousness (*abhiññhā kāyagantha*), non-hatred breaks the bodily bondage of ill-will (*vyāpāda kāyagantha*), and non-delusion breaks the other two bondages (i.e. that of clinging to rites and rituals, and of dogmatic fanaticism, *silabbataparamāsa kāyagantha* and *idamsaccābhinivesa kāyagantha*).

Non-greed is a condition of health, because one who is not greedy will not partake of something unsuitable, even if it is tempting, and hence he will remain healthy. Non-hatred is a condition of youthfulness, because one who is free from hate is not consumed by the fires of hate that cause wrinkles and gray hair, and thus he remains youthful for a long time. Non-delusion is a condition of longevity, because one who is undeluded will know what is beneficial and what is harmful, and by avoiding the harmful and resorting to the beneficial he will have a long life.

Non-greed is a condition of the boon of wealth, because one who is not greedy will obtain his wealth through his liberality (as its kammic result). Non-hatred is a condition of the boon of friendship, because through loving kindness one will win friends

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and not lose them. Non-delusion is a condition of the boon of self-development, because he who is undeluded and does only what is beneficial will perfect himself.

Through non-greed one has detachment to person and things belonging to one's own group; because even in the case of their destruction, one will not feel the suffering that is caused by strong attachment. With non-hatred, the same will hold through in the case of persons and things belonging to a hostile group; because one who is free of hatred will have no thoughts of enmity even towards those who are hostile. With non-delusion, the same holds true concerning persons and things belonging to a neutral group; because in one who is undeluded there is no strong attachment to anyone or anything.

Through non-greed one will understand impermanence; for a greedy person, in his longing for enjoyment, will not see the impermanence of transitory phenomena. Through non-hatred one will understand suffering; for one inclined to non-hate, in comprehending the grounds of annoyance discarded by him, sees phenomena as suffering. Through non-delusion one will understand not self; for one who is undeluded is skilled in grasping the nature of reality, and he knows that the five aggregates are without an internal controller. Just as the understanding of impermanence, etc., is effected by non-greed, etc., so are also non-greed, etc., produced by the understanding of impermanence, etc. Through the understanding of impermanence arises non-greed; through the understanding of suffering arise non-hatred; through the understanding of non-self arises non-delusion. For who will allow attachment to arise for something which he fully well knows is impermanent? And, when knowing phenomena to be suffering, who would produce the additional and exceedingly pungent suffering of anger? And, when knowing phenomena as void of self, who would again plunge into confusion of mind?

Three mental defilements in the dangerous realm are trouble-makers and the causes of suffering in life.

"Greed, hatred and delusion are the cause of harm,
Unrest of mind it brings.

This danger that grown within,
 Blind folks are unaware of them.
 A greedy person cannot see the facts,
 Nor can he understand the result.
 When greed has overpowered him,
 In complete darkness he is plunged."

Itivuttaka, 252

"A person who is overpowered by greed, hatred and delusion, his thoughts controlled by them, leads an evil way of life in deeds, words and thoughts. He does not know his own true advantage, nor that of others, nor that of both. But when greed, hatred and delusion are given up, he will not lead an evil way of life in deeds, words and thoughts; and he will understand his own true advantage, that of others, and that of both."

"Greed, hatred and delusion, friend, makes one blind, unseeing and ignorant; they destroy wisdom, are bound up with distress, and do not lead to Nibbāna."

"Because we have seen these disadvantages in greed, hatred and delusion, therefore, friend, do we teach that they ought to be given up."

A I, 216

There is such a way, O monks. And which is it?

'Herein, monks, a monk has seen a visible object with his eyes, and if greed, hate or delusion are in him, he knows: "There is in me greed, hate, delusion"; and if greed, hate or delusion are not in him, he knows: "There is no greed, hate or delusion in me".'

'Further, monks, a monk has heard a sound, smelled an odor, tasted a flavor, felt a tactile sensation, codnized a mental object (idea), and if greed, hate or delusion

are in him, he knows: "There is in me greed, hate and delusion"; and if greed, hate and delusion are not in him, he knows: "There is in me no greed, hate or delusion".

'And if he thus knows, O monks, are these ideas such as to be known by recourse to faith, to cherished opinions, to tradition, to spacious reasoning, to the approval of views pondered upon?'

—'Certainly not, Lord.'

—'Are these not rather ideas to be known after wisely realizing them by experience?'

—'That is so, Lord.'

—'This, monks, is a way by which a monk, without recourse to faith, to cherished options, to oral tradition, to reason reflection, to acceptance of a view after pondering it, may declare the Final Knowledge (of Sainthood).

SII, 351

/ Among the adventitious defilements, greed, hatred, and delusion are the most powerful roots of unwholesome state. Ignorance or delusion, the strongest of three, creates greed and hatred in the mind through the net of distorted perception. After seeing the direct object, ignorance conceptualizes superficial misconceptions in mental processes. The Buddha points out four basic misconceptions, misapprehension, and perverted views (*vipallāsa*) which wrongly take (1) what is impermanent for permanent, (2) what is painful, or conducive to pain, for happiness, (3) what has no self and is unsubstantial for a self or abiding substance, and (4) what is impure for beautiful. These perverted views arise through a false apprehension of the characteristic marks of things. Under the influence of our passions and false theories, we perceive things selectively in a one-sided or erroneous way, and then associate them wrongly with other ideas.

It is the six internal sense-bases that give us access to the agreeable and disagreeable phenomena of the world, and it is our spontaneous, impulsive responses to

these phenomena that sow the seeds of so much suffering. There are no differences agreeable or disagreeable on the direct vision of first-hand object. Ignorance creates them in the realm of extension. But it is so quick that we think those differences come from outside. Within the untrained mind lust, hatred, and delusion, the roots of evil, are always lying latent, and with delusion obscuring the true nature of things, agreeable objects are bound to provoke lust and greed, disagreeable objects hatred and aversion. These spontaneous reactions flood the mind and bid for our consent. If we are not careful we may rush ahead in pursuit of immediate gratification, oblivious to the facts that the fruit of sensual enjoyment is misery.

We do not have any desire, lust, or affection for these visible objects, cognizable by the eye that we have not seen and never saw before, that we do not see and would not think might be seen. As we do not have any desire for those objects we have to train the mind to be aware of the present, fresh and direct object, in order to disconnect the previous records kept in the realm of extension.

The far-reaching importance of getting at the bare object or the direct, fresh, and undistorted vision is stressed by the Buddha Himself.

"Here regarding things seen, heard, sensed, and cognized by you: in what is seen there should be merely the seen; in what is heard there should be merely heard; in what is sensed there should be merely the sensed; in what is cognized there should be merely the cognized.

When regarding things seen, heard, sensed, and cognized by you, in what is seen there should be merely the seen; in what is heard there should be merely the heard; in what is sensed there should be merely the sensed; in what is cognized there should be merely the cognized, then you will not be 'by that'. When you are not 'by that', then you will not be 'therein'. When you are not 'therein', then you will not be here nor beyond nor in between the two. This itself is the end of dukkha."

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In what is seen by eye-consciousness, 'there will be merely the seen'. For eye-consciousness sees only the visible form in the visible form, not some essence that is permanent, etc. So too for the remaining following types of consciousness, there will be here merely the seen. What is called 'the seen in the seen' is eye-consciousness which means cognizing of visible form in visible form. The meaning of merely the seen is: "My mind will be just a mere eye-consciousness." This is what is meant: As eye-consciousness is not affected by lust, hatred, or delusion in relation to a visible form that has come into range, so following mind of eye-consciousness will be just like a mere eye-consciousness by being destitute of lust, etc. I will set up my mind with just eye-consciousness as the limit. I will not go beyond the limit and allow the mind to arise by way of lust, etc. So too for the heard and the sensed.

Adventitious defilements are mental factors, mental states, mental phenomena that occur in immediate conjunction with consciousness, and assist consciousness by performing more specific tasks in the total act of cognition. The mental factors cannot arise without consciousness, nor can consciousness be completely segregated from the mental factors. Though the two are functionally independent, consciousness is regarded as primary because mental factors assist in the cognition of the object depending upon consciousness, which is the principle cognitive element. But some mental factors are absent when consciousness arises and adventitious defilements do not arise along with eye-consciousness which arises in dependence on eye and direct objects of seeing. Because they occur occasionally, they are termed "adventitious ones, additional ones".

The "cognized" is the object cognized by mind-door advertizing (manodwārāvajjana). In that cognized, "merely the cognized" is the advertizing consciousness as the limit. As advertizing consciousness is not affected by lust, etc., so the following mind of advertizing does not become lustful, etc. I will set up the mind with just advertizing as the limit, not allowing it to arise by way of lust, etc.

And gradually my efforts result in success, i.e., I can eliminate lust, etc. When I am not aroused by lust, etc., then I will not be therein—bound, attached, established in what is seen, heard, sensed, and cognized. This itself is the end of dukkha.

The main pragmatic concern with the sense bases is the eradication of clinging, for sense bases serve as the soil where clinging takes root and thrives. Clinging originates from ignorance and craving, and ignorance sustains clinging by weaving its web of the triple delusion—permanence, happiness and self. Thus, to dispel ignorance and generate true direct knowledge of this direct vision one sets up mindfulness towards the direct bare object, he focuses on it.

Realm of extension is called 'papañca' in Pali. It is translated by Bhikkhu Bodhi as 'elaboration'. He says:

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"It might be assumed that we are always aware of the present, but this is a mirage. Only seldom do we become aware of the present in the precise way required by the practice of mindfulness. In ordinary consciousness the mind being a cognitive process with some impression given in the present, but it does not stay with it. Instead it uses the immediate impression as a springboard for building blocks of mental constructs which remove it from the sheer factitiousness of the datum. The first direct experienced mind perceives its object free from conceptualization only briefly. Then, immediately after grasping the initial impression, it launches on a course of ideation by which it seeks to interpret the object to itself, to make it intelligible in terms of its own categories and assumptions. To bring this about the mind posits concepts, joins the concepts into constructs—sets of mutually corroborative concepts—then weaves the constructs together into complex interpretative schemes. In the end the original direct experience has been overrun by ideation and the presented object appears only dimly through dense layer of ideas and views, like the moon through a layer of clouds.

The Buddha calls this process of mental construction *papañca*, "elaboration", "embellishment", or "conceptual proliferation" or "extension". The elaborations block

out the presentational immediacy of phenomena; they let us know the object only "at a distance", not as it really is. But the elaboration do not only screen cognition; they also serve as a basis for projections. The deluded mind, cloaked in ignorance, projects its own internal constructs outwardly, ascribing them to the objects as if they really belong to it. As a result, what we know as the final object of cognition, what we use as the basis for our values, plans, and actions, is a patchwork product, not the original article. To be sure, the product is not wholly illusion, not sheer fantasy. It takes what is given in immediate experience as its groundwork and raw material, but along with this it includes something else: the embellishments fabricated by the mind.

The springs for this process of fabrication, hidden from view, are the latent defilements. The defilement create the embellishments, project them outwardly, and use them as hooks for coming to the surface, where they cause further distortion. To correct the erroneous notions is the task of wisdom, but for wisdom to discharge its work effectively, it needs direct access to the object as it is in itself, uncluttered by the conceptual elaborations. The task of right mindfulness is to clear up the cognitive field. Mindfulness brings to light experience in its pure immediacy. It reveals the object as it is before it has been plastered over with conceptual paint, overlaid with interpretations. To practice mindfulness is thus a matter not so much of doing but of undoing: not thinking, not judging, not associating, not planning, not imagining, not wishing. All these "doings" of ours are modes of interferences, ways the mind manipulates experience and tries to establish its dominance. Mindfulness undoes the knots and tangles of these "doings" by simply noting. It does nothing but note, watching each occasion of experience as it arises, stands, and passes away. In the watching there is no room for clinging, no compulsion to saddle things with our desires. There is only a sustained contemplation of experience in its bare immediacy, carefully and precisely and persistently.

Mindfulness exercises a powerful grounding function. It anchors the mind securely in the present, so it does not float away into the past and future with their memories, regrets, fears, and hopes. The mind without mindfulness is sometimes compared to a pumpkin, the mind established in mindfulness to a stone. A pumpkin

placed on the surface of a pond soon floats away and always remains on the water's surface. But a stone does not float away; it stays where it is put and at once sink into the water until it reaches the bottom. Similarly, when mindfulness is strong, the mind stays with its object and penetrates its characteristics deeply. It does not wander and merely skim the surface as the mind destitute of mindfulness does.

This Direct Knowledge is knowledge of the ultimate truth of things and it is, directly, experienced. The Buddha says that Dhamma, the ultimate truth of things, is directly visible, timeless (*dharmo sanditthiko, akāliko*), calling out to be approached and seen (*ehi passiko*). He says further that it is always available to us (*opāyiko*), and that the place where it is to be realized is within oneself (*paccattam veditabbo*). The ultimate truth, the Dhamma, Direct Knowledge, is not something mysterious and remote but the truth of our own experience. It can be reached only by understanding our experience, by penetrating it, right through to its foundation.

This truth, this Direct Knowledge of the truth of things, in order to become liberating truth, has to be known directly. It is not enough merely to accept it on faith, to believe it on the authority of books or a teacher, or to think it out through deductions or inferences. It has to be known by insight, grasped and absorbed by a kind of knowing which is also an immediate seeing.

To place the good and the bad or the safe and the dangerous. Where are we and what is danger? The answer has been given.

We live in a domain of desire. We have more and more desire for wealth, power, fame and so on. Like geometric lines and figures, we can extend our realm of desire. This endless extension endangers our mental health. It is called Māra's liar, elaboration (*papañca*), twilight region or realm of distorted perception. But lines and figures have their beginning, i.e., one point. If we can get this point, first Direct Sensory Knowledge, we overcome dangers. There is only one thing to do to prevent or to overcome realm of extension. This is to stay with direct, present, and fresh objects.

Direct vision or visible result

There are two realms of mind; the realm of direct vision and that of extension of the vision. The former is safe and the latter is dangerous. For instance if something touches you in the darkness you don't know immediately what it is. You know only hardness. If you are touched with a hand of somebody, you know immediately that it is a hardness or softness touched you. You don't know it is hand and man's hand or woman's hand, so on. First, as soon as you are touched with something or by somebody you are aware of the sense of softness or hardness which is the sensory input and then focus on it. This first predefined state of knowledge is called Direct Sensory Knowledge or Direct Vision or first-hand knowledge as furnished by direct vision of one's own experience. There is no association, no speculation and no more resulting consequences. Knowing a stick or hand of man or woman is wrong. It is in the realm of extension and knowing hardness or softness is real and in the realm of direct vision.

After hearing or seeing something the mind door process arises. Stop at that point. If one does not allow to go the process further one will not get any troubles. To be so, note "seeing", "seeing", "hearing", "hearing". It means not to go beyond Direct Sensory Knowledge, as the Buddha taught Bāhiyadāruciriya "Note just seeing if you see something".

The Knowledge beyond the Direct Sensory Knowledge is called Common or Secondary Knowledge. If one touches one's hair one feels just hardness or softness. Since the Common Knowledge has already known it as the hair one assumes that he immediately knows the hair, i.e., the *atthapaññatti*, concept-as-meaning.

In fact the Direct Sensory Knowledge comes first and then the Common Knowledge. But the Common Knowledge through the Direct Sensory Knowledge works so fast that it is assumed that the Common Knowledge comes first. In childhood learning everything, it is hard to go through the Common Knowledge from the Direct Sensory Knowledge. Having learnt this step, one, at once, can catch the Common Knowledge immediately. It becomes habitual through whole life. It is difficult to stop at the Direct Sensory Knowledge because of the habit. The work to stop there is called the Practice of Mediation.

There are two kind of realities— the conventional (*samuti*) and ultimate (*paramattha*) . Conventional realities are the references of ordinary conceptual thought (*paññatti*) and the conventional modes of expression (*vohāra*) they include such entities as living beings,

persons, men, women, hand, animals, and apparently stable persisting objects that constitute our unanalyzed picture of the world. But their notions do not possess ultimate validity for the objects which they signify do not exist in their own right as irreducible realities. (The hand, for example, is combined with muscle, flesh, skin, bone, etc.) Their mood of being is conceptual, not actual. They are products of mental construction (parikappanā), not realities existing by reason of their own nature.

In moving of hand, hand is the conceptual reality and moving is ultimate reality. Ultimate realities, in contrast, are things that exist by reason of their own intrinsic nature (sabhāva) These are the dhammas: the final, irreducible components of existence, the ultimate entities which result from a correctly performed analysis of experience. Such existents admit of no further reduction, but are themselves the final terms of analysis, the true constituents of the complex manifold of experience. *This is Paramattha, ultimate reality.*

Parama+attha= Paramattha

Parama means ultimate, highest, final, and attha means reality, thing.

Knowing the hand in term of the conceptual reality is called avijjā, ignorance or illusion in the teaching of the Buddha. In direct sense avijjā implies misconception of illusion. It makes us mistake what is false and illusory for true and reality. It leads us astray in Mara's lair. Avijjā is misleading like the ignorance of a man who has lost all senses of direction and who thinks that the east is west or the north is south. So also the man who does not understand the things as they really are has understood the impermanence as permanence. This is secondary meaning of avijjā.

The phenomenal existence such as seeing, hearing, etc., arising from six senses is impermanent, undesirable, and unpleasant. It, therefore, is dukkha. But this dukkha is not realized by man who looks upon life as blissful and good. So he seeks pleasant sense-objects good-sights, good-sounds, good-food, etc. His effort to secure what he believes to be the good things of life is due to his illusion (avijjā) about his life.

Avijjā is here like the green eye-glasses that makes a horse eat the dried grass which is mistaking for green grass. Likewise the man sees everything through rose-colored glasses so he is mired in sensual pleasure. He harbors illusion about the nature of sense-objects.

Avijjā makes us blind to reality because we are unmindful. Unmindfulness gives rise to the illusion of man, woman, ^{or} hand _{leg}, etc., in the conventional sense of the terms. We do not know that seeing, for instance, is merely psycho-physical process, that phenomenon arises and

passes away, that it is impermanent. But actually it is changing and impermanent. Moving or itchiness is physical phenomena and impermanence.

What is the definition of impermanent? Anything that has a beginning and an end is impermanent. When something has a beginning, it must have an end. When there is an arising, there must surely be disappearing. When something is rising or passing away, coming into being and disappearing, it is impermanent. It is said to be oppressed by this coming into being and disappearing at every moment. When something is oppressed, it is dukkha. Anything that has a beginning and an end is impermanent, and anything that is impermanent is dukkha (bhayattha dukkha—terrible phenomena).

Not to go beyond the Direct Sensory Knowledge, we exercise walking meditation. When you meditate while working, you are aware of the movement. You are taking note of the three stages of one step: lifting, moving, putting down; lifting, moving, putting down. You are watching closely the process of working. When you are meditating, you know each time when the walking occurs. You are aware of each time of intention and the going itself. You are aware of and will come to observe the intention underlying each voluntary action, as long as you can maintain sufficient concentration.

You see the intention and the movement closely. Each time there is intention and movement, you are aware of them because you are closely watching the action of working. While seeing the intention and the movement, you separates one from the other. There the intention is psycho-phenomenon and the movement is physical phenomenon. Going or working is caused by intention to work or to go. When there is intention to work or to go, there will be going or working (the intention is cause and the working is effect). You see two things separately. This is what meditators observe when they meditate. You cannot separate the walker from walking and the intention to walk. There is no walker but walk, no one who intend to walk but intention, and experiencer but experience.

Meditators also see that because there are successive moments of desire or intention, there are successive movements of body. There can be hundreds of thought moments in a twinkle of an eye. So there can be hundreds of moments of moving. These tiny movements appear to you to be one big movement. Meditators come to see this when they apply mindfulness during walking.

Meditators know there are only intentions and going in the act of going and nothing else. You do not see a being or a person or a human or an I who is walking, who is going. You see only these two things in the going. The knowing these two things, intentions and going, is called *ñāta pariññā*, 'full understanding of the known.'

When you watch the intention and the movements closely, you come to know that these intentions and movements come and go very rapidly. They do not last long. These intentions and movements come and disappear, every movement. You can see this when you achieve real concentration. So, the knowing of those who meditate is thorough, clear, and precise. The knowing of impermanence of things is called *Tirana pariññā*, 'full understanding by scrutinization.'

When you cannot see any being or any person apart from the intention and the going, you do not see going to be a person going, but just the intention and the movement taking place. You do not see any person, any agent in the act of going or walking. When you see the intention and the going arising and disappearing at every moment you come to realize that what is now going is mind and body, different from those existing a moment ago. At every moment, something new arises, a new mind, new matter or body, and the old ones disappear.

You know that mind and body or the intention and going which exist at one moment, do not exist in the next moment. They just disappear at the moment and at the next moment there are new intentions and new movements. At each moment, they renew themselves or you can say that new intentions and new movements arise.

Meditators come to realize that what is now is not the same as what has been in the past and that it is not the same as it will be in the future. At every moment, present, past or future, everything is always moving, coming and disappearing. When meditators know this, their knowledge enables them to abandon the belief in a person or in an individual. When you see that there are the intention and the movements of the body, you cannot see any person or any being in the act of going. Meditators, who closely observe the action and who closely observe their state of mind, can abandon the belief in a person or a being and their knowledge enables them to discard the perception of a permanent entity, a soul, or a self. This is called *pahāna pariññā* 'full understanding as abandonment.'

Their deep knowing of their going or walking is the basis or the condition for their future development. Meditators will continue to observe the phenomena arising at every moment and

they will develop concentration and wisdom further and further, until they reach the final stage of attainment. Your knowing at this stage is the basis or the condition for further development of concentration and wisdom. Then it really can be called Kammatthāna meditation.

When mindfulness is firmly established in the mind of those who practice meditation and watch the going, standing, sitting, and lying down, only this can be called the Foundation of Mindfulness.

Now you are able to answer three questions:

1. Who goes?
2. Whose going is it?
3. And why does going take place?

1. Since you cannot see any person who goes, but see that in the act of going there is just intention to go and the diffusion of the air element which causes motion, the answer to "who goes" is "no living being whatsoever". There is no being who goes apart from the intention to go, the movements of the air element and the consequent movements of the different parts of the body.

2. Whose going is it? Is there a person or authority who owns the going or who presides over the going?

You cannot see anything or anyone like that. Therefore the answer to the second question is, "Not the going any living being." Since there is no living being, there can be no going belonging to that living being, just the intention and the movements. Just that. No person. There is no owner of the going, there is no one, no authority who presides over the act of going.

3. Why does going take place?

On account of the diffusion of the air element, born from mental activities, going takes place. When you want to go, first, there is the desire or intention to go and then, this desire or intention or mind to go causes the air element to arise in the parts of body which are involved in the going, for example, in the feet, and then that air element causes the body parts to move. Suppose there is a cart yoked by four horses and a driver. The driver causes the horses to move, and they move, and with their movements they move the cart. The movements of the body are like the movements of the cart. The body is like the cart. It is to be moved by something. The horses are like the air elements, caused by the mind.

The mind is like the driver. The mind or the driver causes the horses to move or the air elements to arise. With the movement of the air element the whole body moves. So walking is composed of these three factors occurring together: The mind, the air element, and the movements we called this going.

In going there are the intention and going, and in hearing also there are just hearing and the sounds. In seeing just seeing and visible forms. They do not get any troubles. To be so, they are noted "seeing", "seeing", "hearing", "hearing" etc. It means not to go beyond the Direct Sensory Knowledge. It is difficult to stop at the Direct Sensory Knowledge because of the habit. The work to stop there is called the Practice of Mediation.

If you see a cow, you don't know immediately that it is a cow. First you think what is called, and then you know the name as cow. Likewise when you heard the sound "cow" you translate the sound into a language you understand. Then you design the notion of a four-legged domestic animal with certain physical features and traits.. Seeing a cow or hearing the sound 'cow' is the predefined state, the Direct Sensory Knowledge. It does not connect with any other program. When you know the concept-as-name (*nāmapaññatti*) as "cow" and the concept-as-meaning (*atthapaññatti*) as "certain physical feature", you are in new realm, in the realm of concept, the realm of extension. There are a lot of danger of mental defilement, such as love, hatred, etc.

If the sound is unfamiliar or new to you or a language that one doesn't know, the mental process stop at the sound and does not continue further. It is in the area of Direct Sensory Knowledge. If the mental process does not go beyond that area you will not be in any danger. In seeing as well one really sees only visible objects. Then he designs the certain physical features and traits. At the time he knows *atthapaññatti*-concept-as-meaning. It is said "*atthapaññatti* is the object of mental process." The next step is to be named as man or woman. In this step *nāmapaññatti*-concept-as-name becomes the object. This area of concept is very dangerous. The Buddha instructs not to go this dangerous area in *Dhammapada* (360, 361):

"Good is restraint in the eye; good is restraint in the ear;
good is restraint in the nose; good is restraint in the tongue."

"Good is restraint in deed; good is restraint in speech;
 good is restraint in the mind; good is restraint in everything.
 The bhikkhu, restrained at all points, is freed from all danger."

In the realm of extension, beyond the Direct Sensory Knowledge there are a lot of danger. This place is called Mara's lair in Buddhist Term. The Buddha says:

" O Monks, there are visible objects cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a monk seeks delight in them, welcome them, and remains holding to them, he is called a monk who has entered Mara's lair, who has come under Mara's control; Mara's snare has been fastened to him so that he is bound by the bondage of Mara and the Evil One can do with him as he wishes.

If a monk does not seek delight in them, does not welcome them, and does not remain holding to them, he is free from all dangers, all Mara's lair.

The Buddha further says to Hemavata as follows:

" In six has the world arisen; In six it forms intimacy;
 By clinging to six the world; Is harassed in regard to six."

When organs contact with objects, Direct Sensory Knowledge arises. There is no problems at that point. When wrong view, as 'I' and 'Mine' comes up, the harassment arises.

Mind is naturally pure in the realm of direct vision but, at a later time, temporary mental factors make it impure. By directness of vision we understand a direct view of reality, without any coloring or distorting lenses, without the instruction of emotional or habitual prejudices and intellectual biases. It means: coming face to face with the bare facts of actuality, seeing them as vividly and fleshly as they really are. To see them as they are, we need a systematic training which is provided by Mahāsatipatthāna Sutta (MI,70) for inducing direct, fresh, and undistorted vision. By placing mindfulness as a guard at the very first gate i.e. the six sense doors through which objects enter the mind, we shall be able to see the direct view of reality. Thus the purity of "luminous consciousness" can be maintained against "adventitious defilements". These objects are not clinging in the state of direct vision, but in the realm of extension they can be cling by craving and wrong view. Therefore they are called '*dukkha*', the phenomena subject to clinging. By keeping our mind on direct fresh objects we shall be able to control and shut out unwanted

intruders. Thus the purity, freshness and luminosity of consciousness can be maintained against "adventitious defilements".

For the purification of mind, here, the very first step is to bring initial order into the functioning of the mental processes. It is done by mindfulness. In that sense, the commentary to the "Discourses on the Foundation of Mindfulness" explains the words "for the purification of beings" as follows:

"It is said: 'Mental taints defile beings; mental clarity purifies them.' That mental clarity comes to be by this way of mindfulness."

Comy to D II, 338

Mindfulness of direct vision will open to man a new world. He will first find out that, where he believed himself to be dealing with a unity (ghana), i.e. with a single object presented by a single act of perception, there is, in fact, multiplicity, i.e. a whole series of different physical and mental processes presented by corresponding acts of perception, following each other in quick succession. He will further notice with consternation how really he is aware of a bare or pure object without any alien admixture. The normal visual perception presents the visual object pure and simple, but the object appears in mind-door in the light of added subjective judgments created by delusion as: beautiful or ugly, pleasant or unpleasant, useful, useless or harmful. If it concerns a living being, there will also enter into it the preconceived notion; "This is a personality, an Ego, just as "I" am, too".

In that condition, i.e. closely intertwined with subjective additions, the perception will sink into the store house of memory. When recalled, by associative thinking, it will exert its distorting influence also on future perceptions of similar objects, as well as on the judgments decisions, moods, etc., connected with them.

It is the task of mindfulness to eliminate all these alien additions from the object proper that is then in the field of perception. These additions may be considered later singly if wanted, but the initial object of perception has to be kept free from them. This will demand persistent practice during which the attention, gradually growing in its keenness, will, as it were, use sieves of increasingly finer meshes by which first the grosser and then ever subtler admixtures will be separated until the *bare object* remains.

Adventitious defilements are mental factors, mental states, mental phenomena that occur in immediate conjunction with consciousness, and assist consciousness by performing more

specific tasks in the total act of cognition. The mental factors cannot arise without consciousness, nor can consciousness completely segregated from the mental factors. But though the two are functionally interdependent, consciousness is regarded as primary because mental factors assist in the cognition of the object depending upon consciousness, which is the principle cognitive element. But some mental factors are absent when consciousness arises and adventitious defilements do not arise along with eye-consciousness which arises in dependence on eye and direct objects of seeing. Because they occur occasionally, they are termed "adventitious ones, additional ones".

"In the Buddhist Doctrine, mind is the starting point, the focal point, and also, as the liberated and purified mind of the Saint, the culminating point.

It is a significant fact and worth pondering upon, that the Bible commences with the words: 'In the beginning, God created the heaven and the earth...', while the Dhammapada, one of the most beautiful and popular books of the Buddhist scriptures, opens with words 'mind precedes things, dominates them creates them' (translation by Bhikkhu Kassapa). These momentous words are the quite and uncontending but unshakable reply of the Buddha to that biblical belief. Here the roads of these two religions part: the one leads far away into an imaginary Beyond, the other leads straight home, into man's very heart.

Mind is the very nearest to us, because through mind alone are we aware of the so-called external world including our own body. 'If mind is comprehended all things are comprehended', says a text of Mahāyāna Buddhism (Ratnamega Sutta).

Mind is the fount of all the good and evil that arises within and befalls us from without. This is declared precisely in the first two verses of the 'Dhammapada', and, among many other instances, in the following words of the Buddha:

'Whatsoever there is of evil, connected with evil, belonging to evil—all issues from mind.

'Whatsoever there is of good, connected with good, belonging to good—all issues from mind (A I, 30).

The Heart of Buddhist Meditation, 21

In the dangerous realm there are three mental defilements: greed(lobha), hatred(dosa) and delusion(moha). They are trouble-makers and causes of suffering in life.

"Greed, hatred and delusion are the causes of harm,

Unrest of mind it brings.
 This danger that grown within,
 Blind folk are unaware of them.
 A greedy person cannot see the facts,
 Not can he understand the result.
 When greed has overpowered him,
 In complete darkness he is plunged."

Itivuttaka, 252

"A person who is greedy, hating and deluded, overpowered by greed, hatred and delusion, his thoughts controlled by them, leads an evil way of life in deeds, words and thoughts; he does not know his own true advantage, nor that of others, nor that of both. But when greed, hatred and delusion are given up, he will not lead an evil way of life in deeds, words and thoughts; and he will understand his own true advantage, that of others, and that of both.

"Greed, hatred and delusion, friend, make one blind, unseeing and ignorant; they destroy wisdom, are bound up with distress, and do not lead to Nibbāna."

"Because we have seen these disadvantages in greed, hatred and delusion, therefore, friend, do we teach that they ought to be given up."

A I, 216

There is such a way, O monks. And which is it?

' Herein, monks, a monk has seen a visible object with his eyes, and if greed, hate or delusion are in him, he knows: "There is in me greed, hate, delusion"; and if greed, hate or delusion are not in him, he knows: "There is no greed, hate or delusion in me".

'Further, monks, a monk has heard a sound, smelled an odor, tasted a flavor, felt a tactile sensation, cognized a mental object (idea), and if greed hate or delusion are in him, he knows: "There is in me greed, hate, delusion"; and if greed, hate or delusion are not in him, he knows: "There is in me no greed, hate, delusion".

' And if he thus knows, O monks, are these ideas such as to be known by recourse to faith, to cherished opinions, to tradition, to spacious reasoning, to the approval of views pondered upon?

— ‘Certainly not, Lord.’

— ‘Are these not rather ideas to be known after wisely realizing them by experience?’

— ‘That is so, Lord.’

— ‘This, monks, is a way by which a monk, without recourse to faith, to cherished options, to oral tradition, to reason reflection, to acceptance of a view after pondering it, may declare the Final Knowledge (of Sainthood).

S II, 351

Among the adventitious defilements, greed, hatred, and delusion are the most powerful roots of unwholesome state. Ignorance or delusion, the strongest of three, creates greed and hatred in the mind through the net of distorted perception. After seeing the direct object, ignorance conceptualizes superficial misconceptions in mental processes. The Buddha points out four basic misconceptions, misapprehension, and perverted views (*vipallāsa*) which wrongly take (1) what is impermanent for permanent, (2) what is painful, or conducive to pain, for happiness, (3) what has no self and is unsubstantial for a self or abiding substance, and (4) what is impure for beautiful. These perverted views arise through a false apprehension of the characteristic marks of things. Under the influence of our passions and false theories, we perceive things selectively in a one-sided or erroneous way, and then associate them wrongly with other ideas.

It is the six internal sense-bases that give us access to the agreeable and disagreeable phenomena of the world, and it is our spontaneous, impulsive responses to these phenomena that sow the seeds of so much suffering. There are no differences agreeable or disagreeable on the direct vision of first-hand object. Ignorance creates them in the realm of extension. But it is so quick that we think those differences come from outside. Within the untrained mind lust, hatred, and delusion, the three roots of evil, are always lying latent, and with delusion obscuring the truth nature of things, agreeable objects are bound to provoke lust and greed, disagreeable objects hatred and aversion. These spontaneous reactions flood the mind and bid for our consent. If we are not careful we may rush ahead in pursuit of immediate gratification, oblivious to the facts that the fruit of sensual enjoyment is misery.

We do not have any desire, lust, or affection for these visible objects, cognizable by the eye that we have not seen and never saw before, that we do not see and would not think might be seen. As we do not have any desire for those objects we have to train the mind to be aware of

the present, fresh and direct object, in order to disconnect the previous records kept in the realm of extension.

The far-reaching importance of getting at the bare object or the direct, fresh, and undistorted vision is stressed by the Buddha Himself.

“ Here, regarding things seen, heard, sensed, and cognized by you: in what is seen there should be merely the seen: in what is heard there should be merely the heard; in what is sensed there should be merely the sensed; in what is cognized there should be merely the cognized.

When regarding things seen, heard, sensed, and cognized by you, in what is seen there should be merely the seen: in what is heard there should be merely the heard; in what is sensed there should be merely the sensed; in what is cognized there should be merely the cognized, then you will not be ‘by that’. When you are not ‘by that’, then you will not be ‘therein’. When you are not ‘therein’, then you will not be neither hear nor beyond nor in between the two. This itself is the end of dukkha.”

S II, 294

In what is seen by eye-consciousness, ‘there will be merely the seen.’ For eye-consciousness sees only the visible form in the visible form, not some essence that is permanent, etc. So too for the remaining following types of consciousness, there will be here merely the seen. What is called ‘the seen in the seen’ is eye-consciousness which means cognizing of visible form in visible form. The meaning of merely the seen is: “ My mind will be just a mere eye-consciousness.” This is what is meant: As eye-consciousness is not affected by lust, hatred, or delusion in relation to a visible form that has come into range, so following mind of eye-consciousness will be just like a mere eye-consciousness by being destitute of lust, etc. I will set up my mind with just eye consciousness as the limit. I will not go beyond the limit and allow the mind to arise by way of lust, etc. So too for the heard and the sensed.

The “cognized” is the object cognized by mind-door averting (*manodwārāvajjana*). In that cognized, “ merely the cognized” is the averting consciousness as the limited. As averting consciousness is not affected by lust, etc., so the following mind of averting does not become lustful, etc. I will set up the mind with just averting as the limited, not allowing it to arise by way of lust, etc.

And gradually my efforts result in success, i.e., I can eliminate lust, etc. When I am not

aroused by that lust, etc., then I will not be therein—bound, attached, established in what is seen, heard, sensed, and cognized. This itself is the end of dukkha.

The main pragmatic concern with the sense bases is the eradication of clinging, for sense bases serve as the soil where clinging takes root and thrives. Clinging originates from ignorance and craving, and ignorance sustains clinging by weaving its web of the triple delusion—permanence, happiness, and self. Thus, to dispel ignorance and generate true direct knowledge of this direct vision one sets up mindfulness towards the direct bare object, he focuses on it.

“One dwells contemplating the body in the body.”:

This is, briefly, the statement of mindfulness meditation. Meditator are contemplating the body in the body (heat in heat, coldness in coldness, etc.). This is how they practice mindfulness meditation. Here the word ‘body’ is repeated to make sure that you contemplate the body in the body and not in the feelings, not in consciousness, etc.

“ Ardently, clearly comprehending, and mindful”: This is important, because it shows how you should meditate, i.e., when you make yourself aware of everything that is in the body, you must do it ardently, clearly comprehending and mindful. “Ardently (ātāpi)” means you must be energetic, put forth effort to be mindful or to watch whatever is in the body. Without effort you cannot keep your mind on the direct object, you cannot meditate. It is not an easy thing to keep your mind on it. Therefore effort is needed to practice meditation.

You must be ‘ clearly comprehending and mindful’. When you practice meditation you must always be mindful, be mindful all activities of the body and mind. Mindfulness is something like a stone hitting a wall. In order to throw a stone, you must put out energy. You throw it with energy and it hits the wall. Like a stone hitting the wall, mindfulness hits the object. Whatever the objects are your mind, as it were, goes to these objects. That hitting of the object is mindfulness.

When you have mindfulness, combined with effort, your mind stays with the objects for some time. The stone, after hitting the wall, when it is a wet mud wall, stays with the wall. It gets stuck in the wall. In the same way, the mind goes to the object and, when it is helped by energy and mindfulness, stays with the object. That staying of the mind with the object is what we called concentration (samādhi). So, when you have mindfulness, you will achieve concentration. Only when you have developed concentration, will you have wisdom, the understanding of nature of

things. You will have clear comprehension of things. So when it is said that you should be mindful and clearly comprehending, this means, you must have concentration. It is indispensable to clear comprehension, which is wisdom.

When you have concentration, you come to see the nature of mind and body (*ñāta pariññā*) and then see that they are impermanence (*Tīraṇa pariññā*). You will come to see the rising and passing of things, when you have sufficient concentration.

Sometimes different thoughts and daydreams come to you. You take note of them and they go away. You come to see this clearly only when you have the necessary concentration.

As a mindful meditation four things are needed here:

- You have to (1) ardently make effort,
 (2) practice mindfulness,
 (3) develop concentration, and
 (4) understand and comprehend.

By saying, “ardently, clearly comprehending and mindful” the Buddha showed how to meditate, how to observe things, how to watch activities of your body as well as your feelings and consciousness, etc. Therefore, it is important when you meditate to have energy to back up mindfulness, so that you can generate sufficient concentration to penetrate the nature of things. When you make effort, are mindful, have concentration and penetrating knowledge or wisdom, then you can remove greed and hatred which are the two gross hindrances. At every moment when you meditate, you remove these factors from your mind. It is the visible result of meditation.

Among these four good qualities, mindfulness is very important, paramount then others. Through the master mind of the Buddha, mindfulness is finally revealed as the Archimedean point where the vast revolving mass of world suffering is levered out of its twofold anchorage in ignorance and craving.

The Buddha spoke of the power of mindfulness and a very emphatic way:

“Mindfulness, I declare, is all-helpful” (S II, 100).

“All things can be mastered by mindfulness” (A III, 153).

Emphatically did the Buddha proclaim again and again that man is in full possession of all the resources needed for self-help. The most simple and most comprehensive way in which He spoke about these resources is the method of training in Right Mindfulness, the method of

Satipatthāna. Satipatthāna means the presence of mindfulness. Its essence may be compressed into two words: 'Be mindful!' That means: *Be mindful of your own mind!* And why? Mind harbors all: the world of dukkha and its origin, but also the final cessation of dukkha and the path to it. Whether the one or the other will be predominant depends again on our own mind, on the direction that the flux of mind receives through this very moment of mind-activities that faces us just now!

Satipatthāna, always dealing with this crucial present moment of mind activity, must necessarily be a teaching of *self-reliance*. But self-reliance has to be gradually developed, because men, knowing not how to handle the tool of mind, have become used to leaning on others and on habit; and, owing to that, this splendid tool, the human mind, has, in fact, become unreliable through neglect. Therefore the road to self-mastery, which Satipatthāna shows, begins with very simple steps which even the most diffident of men may take.

Satipatthāna, in that simplicity which befits a teaching claiming to be the Only Way, starts, in fact, with very little: with one of the most elementary function of mind, *attention*, or initial mindfulness. This is indeed so very near and familiar that every man, if he only would, may easily base on it his first steps of self-reliance. And quite as familiar are first objects of that attention; they are *the tasks and little activities of everyday life*. What mindfulness does with them, is: to take them out of their habitual grooves and sort them out for closer inspection and improvement.

The visible *improvements in the work of everyday life*, effected by careful attention, thoroughness and circumspection, will give additional encouragement to the quest for self-help.

There will be noticeable *improvements in the mind's condition*, while the quietening influence of self-possessed action and thought will infuse a well-being and happiness where once dissatisfaction, ill-humor and irritability may have ruled.

If, in that way, the burden of daily life has been eased to some extent, it will be a tangible proof of the Satipatthāna-method's capacity to relieve suffering. This initial result, however, will accord with the Dhamma only so far as it is said to be 'beneficial in the beginning' (*ādikalyāna*). Higher results—the benefits of the middle and of the end of the road—are to follow and have to be aspired for.

In the course of further practice the *little things of everyday life* will become teachers of great wisdom, revealing gradually their own immense dimension of depth. If one gradually

learns to understand their language, profound aspects of the Dhamma will come into the range of one's direct experience, and thereby confidence in one's own mind and in the power of its hidden resources will grow.

Receiving such direct instruction from life itself, one will gradually learn to dispose with unnecessary mental ballast and unnecessary complications of thought. Seeing how life wins clarity and ease under the selecting and controlling influence of Right Mindfulness, one will gradually learn to deal with unnecessary complications in one's practical life too, caused by the thoughtless perpetuation of habits and wants.

Satipatthāna teaches man how to cope with all this confusing complexity of his life and its problems: in the first instance, by endowing him with adaptability and pliancy of mind, with quickness of apt response in changing situations, with the 'skillfulness' in applying the right means' (i.e. Clear Comprehension of Suitability). As to the irreducible minimum of life's complexity, that too may, to a reasonable extent, well be mastered with the help of Right Mindfulness. It teaches, for that purpose: how to keep one's affairs, both worldly and ethical, tidy and without arrears and debts; how to use and to keep the reins of control; how to coordinate the numerous facts of life, and how to *sub-ordinate* them to a strong and noble purpose.

As to the complications capable of reduction, Satipatthāna holds us the ideal of *simplicity of wants*. To stress this ideal to-day is most urgent in view of the dangerous modern tendency artificially to create, to propagandize, and 'condition' for, ever new wants. The result of that tendency as appearing in social and economic life, belong to the secondary causes of war, while the roots of that tendency—Greed—is one of its primary causes. For the material and spiritual welfare of humanity it is imperative to check that development. And as to our particular subject, spiritual self-help—how can man's mind become self-reliant if it keeps on surrendering itself to that endless and weary toil of continuously increasing imaginary needs entailing a growing dependency on others? Simplicity of life should be cultivated for the sake of its own inherent beauty as well as for the sake of the freedom it bestows.

Let us glance now at the avoidable *inner* complications, or at least a few of them. Here Satipatthāna teaches how to control and to improve man's spiritual too, the mind, and it shows the right purpose for its use.

A frequent source of the growth of inner and outer complications is unnecessary and uncalled-for *interference*. But one who is truly mindful will first mind his own mind's business.

The desire to interfere will be effectively curbed by acquiring the habit of Bare Attention, which is in direct contrast to interference. Clear Comprehension, the guide to circumspect action, will then carefully examine the purpose and suitability of and intended interfering activity and will mostly advise to drop it.

Satipatthāna is a way of self-liberation. Being based on the Law of Kamma, i.e. self-responsibility for one's actions, Satipatthāna, in its ultimate aim and in its complete practice, is incompatible with a belief in vicarious salvation, in a saving divine grace, or in mediation by priests.

Satipatthāna is free from *dogmas*, from reliance on "divine revelations", or any external authority in matters spiritual. Satipatthāna relies only on first-hand knowledge as furnished by the direct vision of one's own experience. It teaches how to purify, extend and deepen this main spring of true knowledge—direct experience. The Word of the Buddha is accepted and cherished by the disciple of Satipatthāna, as the detailed traveling directions given by one who has already gone the whole length of the Way, and therefore deserves confidence. But it becomes a mental property of the disciple only according to the degree of verification by his own experience.

This character of Satipatthāna as a message of self-reliance and self-help is documented in the words of the Buddha Himself, spoken during the very last days of his life, a fact that gives to them a particular emphasis:

"Therefore, Ānanda, be ye islands unto yourselves! Be ye a refuge unto yourselves!

Betake yourselves to no external refuge! The Truth (Dhamma) be your island, the truth be your refuge! Take no other refuge! And how is this done?

Therefore, Ānanda, a monk dwells contemplating the body, in the body—contemplating the feelings, in the feelings—contemplating consciousness, in consciousness—contemplating mind objects, in mind objects, ardent, clearly comprehending and mindful, having overcome, in the world, hankering and dejection.

And whosoever, Ānanda, either now or after I am dead, shall be an island unto themselves, a refuge unto themselves, shall betake themselves to know external refuge, but holding fast to the truth as their island and refuge, taking refuge in nothing else—this is they, Ānanda, among my Bhikkhus, who shall reach the very topmost height—but they must be anxious to learn.

Mahā-parinibbāna Sutta

The serious student will appreciate the cogency of that last sentence.

If anyone whose mind is not harmonized and controlled through methodical meditative training should take a close look at his own everyday thoughts and activities, he will meet with a rather disconcerting sight. Apart from the few main channels of his purposeful thoughts and activities, he will everywhere be faced with a tangled mass of perceptions, thoughts, feelings, and casual bodily movements showing a disorderliness and confusion which he would certainly not tolerate in his living-room. Yet this is the state of affairs that we take for granted within a considerable portion of our waking life and our normal mental activity. Let us now look at the details of that rather untidy picture.

First we meet a vast number of casual sense-impressions such as sights and sounds, passing constantly through our mind. Most of them remain vague and fragmentary; some are even based on faulty perceptions and misjudgments. Carrying these inherent weaknesses, they often form the untested basis for judgments and decisions on a higher level of consciousness. True, all these casual sense impressions need to be objects of focused attention. A stone on the road that happens to meet our glance will have a claim on our attention only if it obstructs our progress or is of interest to us for some reason. Yet if we neglect these casual impressions too often, we may stumble over many stones lying on our road and also overlook many gems.

Besides the casual sense impressions, there are those more significant and definite perceptions, thoughts, feelings and volitions which have a closer connection with our purposeful life. Here too, we find that a very high proportion of them are in a state of utter confusion. Hundreds of cross-currents flash through the mind, and everywhere there are "bits and ends" of unfinished thoughts, stifled emotions and passing moods. Many meet a premature death. Owing to their innately feeble nature, our lack of concentration or suppression by new and stronger impressions, they do not persist and develop. If we observe our own mind, we shall notice how easily diverted our thoughts are, how often they behave like undisciplined disputants constantly interrupting each other and refusing to listen to the other side's arguments. Again, many lines of thought remain rudimentary or are left untranslated into will and action, because courage is lacking to accept their practical, moral or intellectual consequences. If we continue to examine more closely our average perceptions, thoughts or judgments, we shall have to admit that many of them are unreliable. They are just the products of habit, led by prejudices of intellect or

emotion, by our pet preferences or aversions, by laziness or selfishness, by faulty or superficial observations.

Such a look into long-neglected quarters of the mind will come as a wholesome shock to the observer. It will convince him of the urgent need for methodical mental culture extending below the thin surface layer of the mind to those vast twilight regions of consciousness we have just visited. The observer will then become aware that the relatively small sector of the mind that stands in the intense light of purposeful will and thought is not a reliable standard of the inner strength and lucidity of consciousness in its totality. He will also see that the quality of individual consciousness cannot be judged by a few optimal results of mental activity achieved in brief, intermittent periods. The decisive factor in determining the quality of consciousness is self-understanding and self-control: whether that dim awareness characteristic of our everyday mind and the uncontrolled portion of everyday activity tends to increase or decrease.

It is the daily little negligence in thoughts, words and deeds going on for many years of our life (and as the Buddha teaches, for many existences), that is chiefly responsible for the untidiness and confusion we find in our minds. This negligence creates the trouble and allows it to continue. Thus, the commentary to *suttanipata* (v.334, p.72) has said: "Negligence produces a lot of dirt. As in a house, so in the mind, only a very little dirt collects in a day or two, but if it goes on for many years, it will grow into a vast heap of refuse."

The dark, untidy corners of the mind are the hideouts of our most dangerous enemies. From there they attack us unawares, and much too often succeed in defeating us. That twilight regions peopled by frustrated desires and suppressed resentments, by vacillations, whims, and many other shadowy figures, form a background, the realm of extension from which upsurging passions - greed and lust, hatred and anger - arise and derive powerful support. Besides, the obscure and obscuring nature of that twilight region is created by the very element and mother-soil of the third and strongest of the three roots of evil (*akusala mula*), ignorance or delusion' (*moha*, *vipallāsa*).

Attempts at eliminating the mind's main defilements -- greed, hate and delusion -- must fail as long as sense doors are unguarded. We are in need of the guard of mindfulness at sense doors. If one passes over the six sense doors and six sense objects, one cannot point out any real

phenomenon (Sabba Sutta, S II, 248). When the organs, objects and consciousness contact, the real phenomena arise. At this present moment we need to establish the mindfulness towards fresh and bare objects as a guard. This is the middle way, right path which gives rise to direct knowledge "Mijjimapatipadā abhiññāya samvattati" (S III, 369). This is the only way for purification of the minds of all beings, for overcoming of sorrow lamentation, for disappearance of pain and grief.

Here the very first step is to bring initial order into the functioning of mental process. We have seen how this is done by mindfulness. In that sense commentary to the "Discourse on Foundation of Mindfulness" explains the works for the purification of being as follow:

"It is said: 'Mental taints defile beings; mental clarity purifies them.' That mental clarity comes to be by this way of mindfulness (satipatthāna magga)" (D II Comy., p.338)

In order to establish mindfulness we try to see fresh and bare objects as they really are and do not see them in terms of men or woman and beauty or ugliness and of shape, size and substance.

It has been said by the Buddha: "He whose mind is concentrated sees things as they really arefore, all those ways by which bare attention strengthens concentration also provide a supporting condition for the development of insight. But there is also a more direct and specific help which insight receives from keeping still in bare attention." Ther.

Generally, we are more concerned with handling and using things than with knowing them in their true nature. Thus we usually grasp in haste the very first few signals conveyed to us by a perception. Then, through deeply ingrained habit, those signals evoke a standard response by way of judgments such as good-bad, pleasant-unpleasant, useful-harmful, right-wrong. These judgments, by which we define the objects in relation to ourselves, lead to corresponding reactions by word or deed. Only rarely does attention dwell upon a common or familiar object for any longer time than is needed to receive the first few signals. So, for the most part, we perceive things in a fragmentary manner and thence misconceive them. Further, only the very first phase of the object's life-span, or a little more, comes into the focus of our attention. One may not even be consciously aware that the object is a process with an extension in time -- a beginning and an end; that it has many aspects and relations beyond those casually perceived in a

limited situation; that, in brief, it has a kind of evanescent individuality of its own. A world perceived in this superficial way will consist of shapeless little lumps of experiences marked by a few subjectively selected signs or symbols. The symbols chosen are determined mainly by the individual's self-interest; sometimes they are even misapplied. The shadow-like world that results includes not only the outer environment and other persons, but also a good part of one's own bodily and mental processes. These, too become subjected to the same superficial manner of conceptualization. The Buddha points out four basic misconceptions that result from distorted perceptions and unmethodical attention: taking the impure for pure, the impermanent for lasting, the painful and pain-bringing for pleasant, and the impersonal for a self or something belonging to the self. When the seal of self-reference is thus stamped again and again upon the world of everyday experience, the basic misconception, "This belongs to me" (*attaniya*) will steadily put forth roots into all the bodily and mental factors of our being. Like the hair-roots of a plant, these will be fine, but firm and widespread -- to such an extent, in fact, that the notions of "I" and "mine" will hardly be shaken by mere intellectual convictions about the non-existence of self (*anattā*).

These grave consequences issue from that fundamental perceptual situation: our rush into hasty or habitual reactions after receiving the first few signals from our perceptions. But if we muster the restraining forces of mindfulness and pause for bare attention, the material and mental processes that form the objects of mind at the given moment will reveal themselves to us more fully and more truly. We note all the phenomena arising at the six sense doors as they really are and become aware of distinction between physical phenomena and mental phenomena. This distinction is called 'the full understanding of the known' (*ñātapariññā*) by directly knowing the phenomena (*abhijānam*). It is the most effective way, since it entails attentiveness to everything that is to be known leaving no room for mind wandering, no room for stray thought and daydreams.

No longer dragged at once into the whirlpool of self-reference, allowed to unfold themselves before the watchful eye of mindfulness, they will disclose the diversity of their aspects and the wide net of their correlations and interconnections. The connection with self-interest, so narrow and often falsifying, will recede into the background, dwarfed by the wider view now gained. The processes observed display in their serial occurrence and in their

component parts a constant birth and death, a rise and a fall. Thereby the facts of change and impermanence impress themselves on the mind with growing intensity. The fully understanding importance is called 'the full understanding by scrutinization (tiranapariññā)

The same discernment of rise and fall dissolves the false conceptions of unity (ghana) created under the influence of the egocentric attitude. Self-reference uncritically overrides diversity; it lumps things together under the preconceptions of *being* a self or *belonging to a self*. But bare attention reveals these sham unities as impersonal and conditioned phenomena. Facing thus again and again the evanescent, dependent and impersonal nature of life-processes with and without, we will discover their monotony and unsatisfactory nature: in other words, the truth of dukkha, impermanence. Thus, by the simple device of slowing down, pausing and keeping still for bare attention, the characteristic of impermanence will open itself to penetrative insight (*vipassanā*).

The penetrative insight or meditation must be a condition to foster development. The superficial knowing cannot be a condition or a basis for further development and it cannot be called meditation. When you meditate while walking, you are aware of the movement. What are the causes in moving? In the twinkle of an eye, it is said, hundreds of thought moments come and go. These moments can cause some material properties to arise. We have four great elements—earth, water, fire and air. In moving, the air element is predominant. The desire or the intention causes the air element to arise in the parts of the body which are going to move. That air element causes the body or parts of the body to move.

When you do not observe the going closely, as is done in meditation, you do not know that going is composed of successive movements caused by intention or desire. You may think that going is caused by someone or some higher authority or some permanent entity. You do not know that the act of going is composed of only the intention and the going, nothing more. You do not know that there is neither an individual nor a being a part from the intention and the going. There is neither an I, nor a man, nor a woman, but just intention and the going or the body movement occurring together. You do not know it, because you have only a very vague idea of what is going.

Without the close observation of meditation, you do not know that the intention and the going or the body movement do not exist up to the next moment. You think that the intention and the going, which occur at the moment of going, lead to the next moment and from that moment to the next. You see the process of going as one continuous, permanent process. You cannot see that at every moment the intention comes and then goes away. The body movements, and the air element come and go away. Therefore, you cannot say that one moment of intention moves to another moment.

Every moment they arise and then disappear. This is what meditators experience when practicing meditation, but people who are not meditating, do not perceive it this way. They think, it is one and the same being, one and the same individual, that has existed in the past, that is existing now, and that will exist in the future. Maybe they have some vague idea of impermanence but they think of one and the same person that has existed, that is existing, and that will exist. Therefore, their knowing cannot shed the belief in a being, while actually, according to the analysis, there is no beings at all. Apart from the intention and movements of body, there is no person, no individual.

They uphold the belief in the being because they do not see the arising and disappearing of the intention and the movement at any given moment. Their knowing cannot abandon the concept of permanent entity or the concept of soul. They may think that there is something apart from the going, apart from the intention, that administers going, that takes care of going. Therefore, their knowing cannot be called the result of *kammatthāna*, i.e. meditation.

When you are walking you are aware of the movement. You are taking note of the three stages of one step: lifting, moving, putting down; lifting, moving, putting down. You are watching closely the process of walking. When you are meditating, you know each time when the walking occurs. You are aware each time of the intention and the going itself. You are aware of and will come to observe the intention underlying each voluntary action, as long as you can maintain sufficient concentration.

Each time there is intention and movement, they are aware of them, because they are closely watching the action of walking. While seeing the intention (mental phenomenon) and the movement (physical phenomenon), they separate one from the other. Going or walking is

caused by intention to walk or go. When there is intention to walk or go, there will be going or walking. They see these two things separately. It is *ñātapariññā*, “the full understanding of the known”. This is what meditators observe when they meditate.

They also see that because there are successive moments of desire or intention, there are successive movements of the body. There can be hundreds of thought moments in a twinkle of an eye. So there can be hundreds of moments of moving. These tiny movements appear to you to be one big movement. Meditators come to see this when apply mindfulness during walking.

Meditators know there are only intentions and going in the act of going and nothing else. You do not see a being or a person or a human or an I who is walking, who is going. You see only these two things in the going.

When you watch the intention and the movements closely, you come to know that these intentions and movements come and go very rapidly. They do not last long. These intentions and movements come and disappear, every moment. It is *tiranapariññā*, “the full understanding by scrutinization”. You can see this when you achieve real concentration. So, the knowing of those who meditate is through, clear and precise.

When you cannot see any being or any person apart from the intention and the going, you don't see going to be a person going, but just the intention and the movement taking place. You do not see any person, any agent and the act of going or walking when you see the intention and the going arising and disappearing at every movement, you come to realize that what is now going is mind and body, different from those existing a moment ago. At every moment, something new arises, a new mind, new matter or body, and the old ones disappear.

You know that mind and body or the intention and going which exist at one moment, do not exist in the next moment. They just disappear at the moment and at the next moment there are new intentions and new moments. At each moment, they renew themselves or you can say that new intention and new movements arise.

Meditators, who closely observe the action and who closely observe their state of mind and who come to realize that what is now is not the same as what has been in the past and that it is not the same as it will be in the future, can abandon the belief in a person or being, and their

knowledge enables them to discard the perception of permanent entity, a soul, or a self. It is *pahānapariññā*, "the full understanding as abandonment".

An acquired or strengthened habit of pausing mindfully before acting does not exclude a wholesome spontaneity of response. On the contrary, through training, the practice of pausing, stopping, and keeping still for bare attention will itself become quite spontaneous. It will grow into a selective mechanism of the mind that, with an increasing reliability and swiftness of response, can prevent the upsurge of evil or unwise impulses. Without such a skill we may intellectually realize those impulses to be unwholesome, but still succumb to them due to their own powerful spontaneity. The practice of pausing mindfully serves, therefore, to replace unwholesome spontaneity or habits by wholesome ones grounded in our better knowledge and nobler intentions.

Just as certain reflex movements automatically protect the body, similarly the mind needs spontaneous spiritual and moral self-protection. The practice of bare attention will provide this vital function. A person of average moral standards instinctively shrinks from thoughts of theft or murder. With the help of the method of bare attention, the range of such spontaneous moral brakes can be vastly extended and ethical sensitivity greatly heightened.

In an untrained mind, noble tendencies and right thoughts are often assailed by the sudden outbreak of passions and prejudices. They either succumb or assert themselves only with difficulty after an inner struggle. But if the spontaneity of the unwholesome is checked or greatly reduced, as described above, our good impulses and wise reflections will have greater scope to emerge and express themselves freely and spontaneously. Their natural flow will give us greater confidence in the power of the good within us; it will also carry more conviction for others. That spontaneity of the good will not be erratic, for it will have deep and firm roots in previous methodical training. Here appears a way by which a premeditated good thought (*sasankharika-kusala citta*) may be transformed into a spontaneous good thought (*asankharika-kusala-citta*). According to the psychology of the Abhidhamma, such a thought, if combined with knowledge, takes the first place in the scale of ethical values. In this way we shall achieve a practical understanding of a saying in *The Secret of the Golden Flower*: "If one attains intentionally to an unintentional state one has comprehension." This saying invites a paraphrase in Pali terms: *Sasankharena asankharikam pattabbam*, "by premeditated intentional effort spontaneity can be

won."

If the numerous aids to mental growth and liberation found in the Buddha's teaching are wisely utilized, there is actually nothing that can finally withstand the Satipatthana method; and this method starts with the simple practice of learning to pause and stop for bare attention.

Directness of Vision

*I wish I could disaccustom myself from everything,
so that I might see anew, hear anew, feel anew,
Habit spoils our philosophy.*

G.C. Lichtenberg (1742-1799)

In an earlier section we spoke about the impulsive spontaneity of the unwholesome. We have seen how stopping for bare and sustained attention is able to counter, or reduce, our rash impulsive reactions, thus allowing us to face any situation with a fresh mind, with a *directness of vision* unprejudiced by those first spontaneous responses.

By *directness of vision* we understand a direct view of reality, without any coloring or distorting lenses, without the intrusion of emotional or habitual prejudices and intellectual biases. It means: coming face to face with the bare facts of actuality, seeing them as vividly and freshly as if we were seeing them for the first time.

The Force of Habit

Those spontaneous reactions which so often stand in the way of direct vision do not derive only from our passionate impulses. Very frequently they are the product of *habit*. In that form, they generally have an even stronger and more tenacious hold on us -- a hold which may work out either for our good or for our harm. The influence habit exercises for the *good* is seen in the "power of repeated practice." This power protects our achievements and skills -- whether manual or mental, worldly or spiritual -- against loss or forgetfulness, and converts them from casual, short-lived, imperfect acquisitions into the more secure possession of a quality thoroughly mastered. The *detrimental* effect of habitual spontaneous reactions is manifest in what is called in a derogative sense the "force of habit": its deadening, stultifying and narrowing influence productive of compulsive behavior of various kinds. In our present context we shall be

concerned only with that negative aspect of habit as impeding and obscuring the directness of vision.

As remarked earlier, habitual reactions generally have a stronger influence upon our behavior than impulsive ones. Our passionate impulses may disappear as suddenly as they have arisen. Though their consequences may be very grave and extend far into the future, their influence is in no way as long lasting and deep reaching as that of habit. Habit spreads its vast and closely meshed net over wide areas of our life and thought, trying to drag in more and more. Our passionate impulses, too, might be caught in that net and thus be transformed from passing outbursts into lasting traits of character. A momentary impulse, an occasional indulgence, a passing whim may by repetition become a habit we find difficult to uproot, a desire hard to control, and finally an automatic function we no longer question. Repeated gratification turns a desire into a habit, and habit left unchecked grows into compulsion.

It sometimes happens that, at an early time, we regard a particular activity or mental attitude as without any special personal importance. The activity or attitude may be morally indifferent and inconsequential. At the start we might find it easy to abandon it or even to exchange it for its opposite, since neither our emotions nor reason bias us towards either alternative. But by repetition, we come to regard the chosen course of action or thought as "pleasant, desirable, and correct," even as "righteous"; and thus we finally identify it with our character or personality. Consequently, we feel any break in this routine to be unpleasant or wrong. Any outside interference with it we greatly resent, even regarding such interference as a threat to our "vital interests and principles." In fact at all times primitive minds, whether "civilized" or not, have looked at a stranger with his "strange customs" as an enemy, and have felt his mere unaggressive presence as a challenge or threat.

We must focus on every phenomena arising from six sense doors. At the beginning we treat the sense-data as the raw material and make a mental note by name "walking", "sitting", "lying", "bending", etc. Then as concentration develops, we become aware of all psycho-physical phenomena that occur to us. Through constant observation of dissolution of all phenomena, we finally become aware of universal impermanence, we find nothing that is worthwhile and pleasant, nothing that gives ground for ego-belief.

Hunting sensual pleasure surely makes ourselves harm. Sensuous desire is desire for pleasant colors of visible objects, delightful sound, sweet smell, delicious food and so forth. These pleasant sensual objects are like a piece of meat carried off by a kite that becomes a target of fierce attack by other birds until it drops the meat. Only then does it escape harassment by other birds. Likewise, the object of sensual pleasure allures all living beings and hence its owner is the target of attack by other people who wish to rob him of it. Indeed love of sensual pleasure is the mainspring of conflicts between one individual and another and all over the world it is the chief cause of class, racial, ethnic and international conflicts. Hence it is loathed and renounced by all wise men.

There are visible objects or sounds cognizable by the eye or ear that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If one seeks delight in them, welcomes them, and remains holding to them, he is called one who has entered Māra's lair, who has come under Māra's control; Māra's snare has been fastened to him so that he is bound by the bondage of Māra and Māra can do with him as he wishes. If he does not seek delight in them, Māra can not do with him as he wishes.

To be free from Māra's lair, mind should not be slave of sense objects but it should be master of them. It should not be overwhelmed by them but it should overwhelm them. Having seen a visible object with the eye, (having heard a sound...having cognized a mental phenomena with the mind), someone is intent upon a pleasing object and repelled by a displeasing object. He is intent upon (adhimuccati) by way of greed, repelled by it (byāpajjati) by way of illwill or aversion. He dwells without having set up mindfulness of the object. It is that he is in the realm of extension and has entered Māra's lair.

If he set up mindfulness as a guard at the sense doors, he is not intent upon a pleasant object and repelled by displeasing object. When he dwells thus, he overwhelms objects, objects do not overwhelm him. He is free from Māra's lair, trouble-free.

"This is called, friends, one who overwhelms visible objects, who overwhelms sounds, who overwhelms odors, who overwhelms tastes, who overwhelms tactile objects, who overwhelms mental phenomena— one who overwhelms and who is not overwhelmed. He has overwhelmed those evil unwholesome states that defile, that lead to renewed existence, that bring trouble, that result in suffering, and that lead to future birth, aging, and death."

S II, p.392

Attempts at eliminating the mind's main defilements must fail as long as the close and complex tissue of those half-articulate thoughts and emotions forms the basic texture of mind into which just a few golden strands of noble and lucid thought are woven. But how are we to deal with that unwieldy, tangled mass? Usually we try to ignore it and to rely on the counteracting energies of our surface mind. But the only safe remedy is to face it -- with mindfulness. Nothing more difficult is needed than to acquire the habit of directing bare attention to these rudimentary thoughts as often as possible. The working principle here is the simple fact that two thoughts cannot coexist at the same time: if the clear light of mindfulness is present, there is no room for mental twilight. When sustained mindfulness has secured a firm foothold, it will be a matter of comparatively secondary importance how the mind will then deal with those rudimentary thoughts, moods and emotions. One may just dismiss them and replace them by purposeful thoughts; or one may allow and even compel them to complete what they have to say. In the latter case they will often reveal how poor and weak they actually are, and it will then not be difficult to dispose of them once they are forced into the open. This procedure of bare attention is very simple and effective; the difficulty is only the persistence in applying it.

By introspection and observation, we can understand that the unwholesome roots are undesirable mental states, productive of suffering for ourselves and others; and since it is our common nature to avoid suffering and to desire happiness, we can understand that it serves our own long-range interest as well as the good of others to restrain action born of these roots and to

act in ways motivated by their wholesome opposites (non-greed, non-hatred and non-delusion). A brief survey of the evil roots will make this clear.

Greed is a state of lack, need and want. It is always seeking fulfillment and lasting satisfaction, but its drive is inherently insatiable, and thus as long as it endures it maintains the sense of lack.

Hatred, in all its degrees, is also a state of dissatisfaction. Though objectively it arises in response to undesired people or circumstances, its true origins are subjective and internal, chiefly frustrated desire and wounded pride. Buddhist psychology extends the range of hatred beyond simple anger and enmity to include a variety of negative emotions—such as disappointment, dejection, anxiety and despair—representing misguided reactions to the impermanence, insecurity and imperfection inherent in all conditioned existence.

Delusion, taking the form of ignorance, is a state of confusion, bewilderment and helplessness. In its aspect of false views, delusion issues in dogmatism; it takes on a fanatical, even obsessive character, and makes the mind rigid and encapsulated.

All three unwholesome roots lead to inner disharmony and social conflict.

१३४' — The nature of the wholesome roots

Non-greed is opposed to the taint of avarice; non-hatred to the taint of immorality; non-delusion to an undeveloped state of welcome qualities.

Non-greed is a condition of giving (*dāna*); non-hatred is a condition of virtue (*sila*); non-delusion is a condition of mental development (or meditation; *bhāvanā*).

Through non-greed one does not overrate (an attractive object), as the lustful person does. Through non-hatred one does not underrate or deprecate (an unattractive or disagreeable object), as the hater does. Through non-delusion one has an undistorted views of things, while one who is deluded conceives things in a distorted way (*vipallāsa*)

With non-greed one will admit an existing fault (in an attractive object) and will behave accordingly, while a greedy or lustful person will hide that fault. With non-hatred one will admit an existing virtue (in a disagreeable or hostile object) and will behave accordingly, while the hater will disparage that virtue. With non delusion one will admit facts as they are and behave accordingly, while a deluded person holds the true for false (the factual for non-factual) and the false for true (the non-factual for factual).

With non-greed one does not have the suffering through separation from the beloved; but the greedy and lustful person identifies himself with the beloved and hence cannot bear separation from him. With non-hatred one does not have the suffering through association with the unbeloved; but the hater identifies himself with (his aversion against) the unbeloved and cannot bear association with him. With non-delusion one does not have the suffering through not obtaining what one wishes, because undeluded person will be able to reflect in this way: "How can it be possible that what is subject to decay should not enter into decay?"

With non-greed one does not encounter the suffering of birth, because non-greed is the opposite of craving, and craving is at the root of the suffering of birth. With non-hatred the suffering of ageing is not felt (strongly, or prematurely); because it is one harboring strong hate who ages quickly. With non-delusion there is no suffering in dying; because it is dying with a confused or deluded mind that is suffering, but this does not happen to one who is undeluded.

Non-greed makes for a happy life among lay people (who often quarrel about property). Non-delusion makes for a happy life among ascetics and monks (who often quarrel about opinions). Non-hatred makes for happy living with all.

Among these three, non-greed prevents approach in lust, non-hatred prevents alienation through hate, non-delusion prevents the loss of equipoise (or impartiality) due to delusion.

Furthermore, to these three roots, in the order given, correspond the following sets of three perception: the perception of renunciation, of good will, and of non-violence; and also the perception of bodily foulness, of boundless love and compassion, and of the elements.

Through non-greed the extreme of sense-indulgence is avoided; through non-hatred the extreme of self-mortification; through non-delusion a middle course is practiced.

Non-greed breaks the bodily bondage of covetousness (*abhijjhā kāyagantha*), non-hatred breaks the bodily bondage of ill-will (*vyāpāda kāyagantha*), and non-delusion breaks the other two bondages (i.e. that of clinging to rites and rituals, and of dogmatic fanaticism, *silabbataparamāsa kāyagantha* and *idamsaccābhinivesa kāyagantha*).

Non-greed is a condition of health, because one who is not greedy will not partake of something unsuitable, even if it is tempting, and hence he will remain healthy. Non-hatred is a condition of youthfulness, because one who is free from hate is not consumed by the fires of hate that cause wrinkles and gray hair, and thus he remains youthful for a long time. Non-delusion is

a condition of longevity, because one who is undeluded will know what is beneficial and what is harmful, and by avoiding the harmful and resorting to the beneficial he will have a long life.

Non-greed is a condition of the boon of wealth, because one who is not greedy will obtain wealth through his liberality (as its kammic result). Non-hatred is a condition of the boon of friendship, because through loving-kindness one will win friends and not lose them. Non-delusion is a condition of the boon of self-development, because he who is undeluded and does only what is beneficial will perfect himself.

Through non-greed one has detachment to persons and things belonging to one's own group; because even in the case of their destruction, one will not feel the suffering that is caused by strong attachment. With non-hatred, the same will hold true in the case of persons and things belonging to a hostile group; because one who is free of hatred will have no thoughts of enmity even towards those who are hostile. With non-delusion, the same holds true concerning persons and things belonging to a neutral group; because in one who is undeluded there is no strong attachment to anybody or anything.

Through non-greed one will understand impermanence; for a greedy person, in his longing for enjoyment, will not see the impermanence of transitory phenomena. Through non-hatred one will understand suffering; for one inclined to non-hate, in comprehending the grounds of annoyance discarded by him, sees phenomena as suffering. Through non-delusion one will understand not self; for one who is undeluded is skilled in grasping the nature of reality, and he knows that the five aggregates are without an internal controller. Just as the understanding of impermanence, etc., is effected by non-greed, etc., so are also non-greed, etc. produced by the understanding of impermanence, etc. Through the understanding of impermanence arises non-greed; through the understanding of suffering arises non-hatred; through the understanding of non-self arises non-delusion. For who will allow attachment to arise for something which he fully well knows is impermanent? And, when knowing phenomena to be suffering, who would produce the additional and exceedingly pungent suffering of anger? And, when knowing phenomena as void of self, who would again plunge into confusion of mind?

Our way of seeing or understanding or interpreting the world around us is not always the same. Our perception of world is constantly changing.

Please, move your hand. We can see you moving or the hand which is moving. On the moving the hand, moving is separated from hand because they are two different things. When

things are combined they are needed to separate. When things are analyzed and examined, there is nothing behind them which can be taken as I' or Self, or any unchanging abiding substance. This is analytical method. There is a large variety of things in the world around us such as man, woman, hand, leg, etc. But they all are equal and have same phenomena. This method is symthetical method.

If, for further example, while practicing mindfulness, the one feels itchy, he is barely aware of being itchy. He does not think of the hand, the leg, or any other part of the body that is itchy nor does idea of Self as the subject of itchiness, "I feel itchy" occur to him. There arises only the continuous sensation of itchiness. The sensation does not remain permanent but passes away as he notes it. The watching consciousness promptly notes every psycho-physical phenomenon, living no room for the illusion of hand, leg and so on. This is also analytical method.

It might be assumed that we are always aware of the present, but this is a mirage. Only seldom do we become aware of the present in the precise way required by the practice of mindfulness. In ordinary consciousness the mind begins a cognitive process with some impression given in the present, but it does not stay with it. Instead it uses the immediate impression as a springboard for building blocks of mental constructs which remove it from the sheer facticity of the datum. The first direct experienced mind perceives its object free from conceptualization only briefly. Then, immediately after grasping the initial impression, it launches on a course of ideation by which it seeks to interpret the object to itself, to make it intelligible in terms of its own categories and assumptions. To bring this about the mind posits concepts, joins the concepts into constructs -- sets of mutually corroborative concepts -- then weaves the constructs together into complex interpretative schemes. In the end the original direct experience has been overrun by ideation and the presented object appears only dimly through dense layers of ideas and views, like the moon through a layer of clouds.

The Buddha calls this process of mental construction *papañca*, "elaboration," "embellishment," or "conceptual proliferation" or "extension". The elaborations block out the presentational immediacy of phenomena; they let us know the object only "at a distance," not as it really is. But the elaborations do not only screen cognition; they also serve as a basis for projections. The deluded mind, cloaked in ignorance, projects its own internal constructs outwardly, ascribing them to the object as if they really belonged to it. As a result, what we know

as the final object of cognition, what we use as the basis for our values, plans, and actions, is a patchwork product, not the original article. To be sure, the product is not wholly illusion, not sheer fantasy. It takes what is given in immediate experience as its groundwork and raw material, but along with this it includes something else: the embellishments fabricated by the mind.

The springs for this process of fabrication, hidden from view, are the latent defilements. The defilements create the embellishments, project them outwardly, and use them as hooks for coming to the surface, where they cause further distortion. To correct the erroneous notions is the task of wisdom, but for wisdom to discharge its work effectively, it needs direct access to the object as it is in itself, uncluttered by the conceptual elaborations. The task of right mindfulness is to clear up the cognitive field. Mindfulness brings to light experience in its pure immediacy. It reveals the object as it is before it has been plastered over with conceptual paint, overlaid with interpretations. To practice mindfulness is thus a matter not so much of doing but of undoing: not thinking, not judging, not associating, not planning, not imagining, not wishing. All these "doings" of ours are modes of interference, ways the mind manipulates experience and tries to establish its dominance. Mindfulness undoes the knots and tangles of these "doings" by simply noting. It does nothing but note, watching each occasion of experience as it arises, stands, and passes away. In the watching there is no room for clinging, no compulsion to saddle things with our desires. There is only a sustained contemplation of experience in its bare immediacy, carefully and precisely and persistently.

Mindfulness exercises a powerful grounding function. It anchors the mind securely in the present, so it does not float away into the past and future with their memories, regrets, fears, and hopes. The mind without mindfulness is sometimes compared to a pumpkin, the mind established in mindfulness to a stone. A pumpkin placed on the surface of a pond soon floats away and always remains on the water's surface. But a stone does not float away; it stays where it is put and at once sinks into the water until it reaches bottom. Similarly, when mindfulness is strong, the mind stays with its object and penetrates its characteristics deeply. It does not wander and merely skim the surface as the mind destitute of mindfulness does.

This Direct Knowledge is knowledge of the ultimate truth of things and it is, directly, experienced. The Buddha says that the Dhamma, the ultimate truth of things, is directly visible, timeless (dhammo sanditthiko, akāliko), calling out to be approached and seen (ehi passiko). He says further that it is always available to us (opāyiko), and that the place where it is to be

realized is within oneself (paccattam veditabbo). The ultimate truth, the Dhamma, the Direct Knowledge, is not something mysterious and remote but the truth of our own experience. It can be reached only by understanding our experience, by penetrating it, right through to its foundations.

This truth, this direct knowledge of the truth of things, in order to become liberating truth, has to be known directly. It is not enough merely to accept it on faith, to believe it on the authority of books or a teacher, or to think it out through deductions and inferences. It has to be known by insight, grasped and absorbed by a kind of knowing which is also an immediate seeing.

What brings the field of experience into focus and make it assessable to insight is a mental faculty called *sati*, mindfulness in Pali. Mindfulness is presence of mind, attentiveness, or awareness. It is not the same as the kind of awareness at work in our usual mode of consciousness.

All consciousness involves awareness in the same of a knowing experiencing of an object. But with practice of mindfulness awareness is applied at a special pitch, the mind is deliberately kept at the level of bare attention. Mindfulness is "choiceless awareness", awareness that observes what is happening without "picking and choosing", without becoming entangled in the net of 'discriminating thoughts'.

In the practice of right mindfulness the mind is trained to remain in the present, open, quiet, and alert, contemplating the present event. All judgments and interpretations have to be suspend, or if they occur, just noted and dropped. The task is simply to note whatever comes up just as it is occurring, riding the changes of events in the way a surfer rides the waves on the sea. The whole process is a way of coming back into present, of standing in here and now without slipping away, i.e. the mind must be in the area of Direct knowledge.

This Direct Knowledge is our own safe area, given by the Buddha, our father, where there is no more danger and no more trouble, called in Pali, 'sake petti visaye'. The other place which is common knowledge area is very dangerous, very troublesome, called 'māra visaya' or 'māra pāsa', i.e., area of passion -mental defilements. The most basic defilements are the trio of greed, aversion and delusion. Greed (*lobha*) is the self-center desire: the desire for pleasure and possession, the drive for survival, the urge for bolster the sense of ego with power, status, prestige. Aversion (*dosa*) signifies the response of negation, showing up as rejection, irritation,

condemnation, hatred, enmity, anger, and violence. Delusion (moha) means mental darkness: the thick coat of insensitivity which blocks out clear understanding.

Abusive language usually makes one angry. If he can stop at only sound of this language he doesn't know the meaning of the sound and there is no room in the mind for anger. It is known directly, visible and timeless result. If he cannot stop at the sound and the abusive language makes him angry there is a way which is applied directly to stop anger. Anger is ultimate conditional truth of things in present. Note it "anger", "anger", "I am angry" "I am angry". Because anger is the object of the noting mind, it disappear automatically. It is also directly visible and timeless result. Everybody can experience it.